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CENTENNIAL PAMPHLET No. 19

The American Bible Society in India

HENRY OTIS DWIGHT

UNIVERSITY OF ILLINOIS LIBRARY

MAY - 2 1916

AMERICAN BIBLE SOCIETY
NEW YORK

1916

Universal Bible Sunday

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The dominant thought and aim of the Centennial Celebration of the American Bible Society is **the exaltation of the Word of God.**

In commemoration of the blessings which have flowed from the Bible, and in gratitude for the good hand of God upon the Society throughout the 100 years during which it has put forth and circulated the Scriptures, and which 100 years end on the 7th of May, 1916, it is requested that that day be observed as

UNIVERSAL BIBLE SUNDAY

In this observance churches of many denominations throughout the United States have indicated their intention to join. It will also be observed by union meetings in large centers, and by special exercises in Sunday Schools, Young People's Societies and other church organizations throughout the length and breadth of our great country.

As the sun brings light that day to our southern continent, there, too, will be gathered, in observance of this day, those who love the Word of God. Assurances have already been given that in the Islands of the Seven Seas, in the far Philippines, in the Land of the Rising Sun, in Bible-loving Korea, in great seeking China, in Siam and India, along the Persian Gulf and the Delta of the Nile, and even in war-smitten Europe, there will be those who will join in this grateful recognition of the blessings from The Book.

Will those who read these lines all join in the observance of this day, or a later date, if more convenient?

Literature to assist in such observance may be had from The Secretaries, American Bible Society, Astor Place, New York City.

Centennial History of the Bible Society

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The Rev. Henry Otis Dwight, LL.D., the Recording Secretary of the Society, has for more than a year now been set aside for the one purpose of writing the Society's History. It is a story of intense interest and intrinsic value for all who rejoice in, and watch solicitously, the growth and development of our own country or the growth and development of the Kingdom of God the world over.

It is a volume of about 600 pages, with illustrations. Cloth bound, it sells for \$1; paper bound, 50 cents. The Macmillan Company are publishing it for the Society. Orders or inquiries may be addressed to

The Secretaries, American Bible Society, Astor Place, New York City.

The American Bible Society in India

BY

HENRY OTIS DWIGHT, LL.D.,
Recording Secretary of the American Bible Society

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The American Bible Society in India

Carey and the Serampore Press

A STRUGGLE which reveals determination on both sides, men commonly watch with keen interest. William Carey, the great English Baptist missionary, was engaged in such a struggle through a large part of his life. In 1792, on the one hand, he undertook to go as a missionary to India, backed by the Baptist Missionary Society, which his strong will had originated; and, on the other hand, the powerful East India Company was determined to prevent execution of the plan—if necessary, by force. Carey, however, succeeded in establishing himself near Calcutta, while learning the language, by accepting an appointment from a friendly Englishman as manager of an indigo factory. In 1799 Marshman and Ward, sent out to be associated with him, would have been expelled had they landed in Calcutta; but they passed up the river to the Danish settlement of Serampore, where they were safe from the fierce resentment of the East India Company, and where later Carey joined them. Meanwhile, the struggle for the right to evangelize India took on large proportions in England, and it was a score of years before Parliament finally compelled the East India Company to tolerate missionaries in the territories under its control.

The sympathetic admiration of the Christian world followed the brave efforts of Carey and his associates, and their missionary venture was immortalized under the name of the "Serampore Press," which was used to send out Scriptures in a score of languages. So warmly moved were American Christians by the steadfast determination of

Carey and his companions that in 1822 a mere request for aid secured from the American Bible Society a grant of \$1,000 for that great enterprise of Bible translation.

The participation of the Society in attempts to evangelize the vast pagan population of India began at this point. Up to 1915 the Society has expended in India for this object \$283,353.18.

The Jaffna Mission of the American Board

In 1822 an entreaty came from the American missionaries in the Jaffna district of Ceylon for money to buy Scriptures for use in their schools, and the Society gave \$500. This was one of the earliest missions of the American Board. It was established in 1816, after it was found that the rigid rules of the East India Company did not fully apply to this region, which had been missionary ground for about three centuries. The Roman Catholic missions in Ceylon, fostered by the Portuguese in the latter part of the fifteenth century, had long passed away, and the thousands of their converts had relapsed into heathenism. But the American missionaries, Richards, Meigs and Poor had the singular experience of being allowed to establish themselves in Batticotta and Tillipalle in ruined Portuguese churches built about the time that Columbus discovered America; also at Oodooville, in the ancient residence of a Franciscan friar. The previous history of Jaffna had prepared for these missionaries an immediate opportunity to open schools.

The missionaries now asked and received, in 1830, a grant of \$600 to enable them to print Scripture portions in the Tamil language. They also received from time to time grants of English Scriptures for use among the pupils in their schools who had learned to read English. In 1833 the missionaries took up in earnest the work of printing the Bible in Tamil. They became members of the

Jaffna Bible Society, composed chiefly of British subjects, and recognized as an auxiliary of the British and Foreign Bible Society.

The printing of the Scriptures in Tamil was carried on by the Jaffna Mission until about 1855, when the mission sold the press to natives, and the work of revising and printing the Tamil Bible was transferred to the American Mission in Madras. The Society has continued grants to the Jaffna missionaries to aid in Bible distribution. Grants to the American Mission in Ceylon from 1822 to 1915 have amounted to \$30,116.65.

The Marathi Mission of the American Board

From the chairman and the secretary of the Prudential Committee of the American Board, in October, 1831, came a letter which led the Society to grant aid to an American mission among the Mahrattas in the region of Bombay. The American Board's first missionaries, Gordon Hall and Samuel Nott and his wife, had landed at Bombay in 1813. Perhaps because Bombay is on an island, and had been a Portuguese possession where Roman Catholic missionaries had worked, the American missionaries were not expelled by the East India Company; anyhow, they could not enter the mainland. The whole of the adjoining district was overrun by predatory Mahratta bands of from a few hundred to several thousand men, all mounted and all armed, whose profession was robbery. They would raid suddenly and without warning any district containing anything of value. This they would sweep away and then disperse, like the Mexican bandits of modern times, before the British troops could find and punish them. It was not until 1817 that the power of these daring robbers was broken by an English army.

Meanwhile the American missionaries stayed in Bombay, learned the language, began translating the Scriptures, and tried to get a hearing among

hostile pagans in the island city. When they were able to extend their labors to the mainland they were the earnest pioneers of missionary enterprise. One argument used by the secretary of the American Board, in asking aid from the American Bible Society, was that a grant of money for printing the Marathi Scriptures would make it unnecessary for the missionaries again to apply to the British Bible Society, which had borne the larger part of the expense of printing Scriptures at the American Mission press up to the year 1830.

The first grant of the American Bible Society for Marathi Scriptures translated by the American missionaries was \$5,000, in 1833. Old Testament portions were especially called for by Jews living in Bombay and its vicinity. These Jews had preserved sufficient Hebrew for use in public worship, but the people could not understand it and were overjoyed on receiving from the mission press the book of Exodus and the book of Psalms, translated into the language of the country. Of course the chief aim of the mission was to put the Scriptures into the hands of those who had no knowledge of them. The Rev. Mr. Graves wrote with enthusiasm, in 1833, that there were then five missionaries in the field, and that each one, with proper attention, might put in circulation two thousand volumes every year. Bible distribution held a high place in the plan of operations which the missionaries had formed.

Questions by thoughtful people mark the first opening of the pagan mind to the new truths brought it by the missionaries. One can imagine the pleasure felt by the Rev. D. O. Allen, when a man in the bazaar who had read some of the Christian books asked him: "Are there any places now known by the names found in the Bible? Where are these places? When did these events take place? Does this religion continue up to the present time in those places?"

Grants for printing continued for about twenty years, at which time the Bombay Bible Society, auxiliary to the British and Foreign Bible Society, was able to relieve the missionaries of responsibility in this matter. Grants have since been made, from time to time, for the support of colporteurs and other expenses incident to Bible distribution; up to the present these expenditures of the Society in aid of the Mahratta Mission have reached the sum of \$21,125.

A number of years later the Rev. R. G. Wilder, formerly connected with the American Board's Mahratta Mission, wrote from Kolhapoor asking aid in buying Scriptures for distribution. Several small grants were made to him over a period of ten years, amounting in all to \$672.

The American Baptist Mission in Burma

Burma is now a part of the Indian Empire, and we should include in this little sketch the share which the Society had in bringing out the original Burmese Version of the Bible. Dr. Adoniram Judson was sent out to India as a missionary of the American Board; but before he reached his destination he decided that he must follow his convictions conscientiously on the subject of baptism, and as a result of this decision, in 1813 he became the first American Baptist missionary to enter Burma. The heroism, the faith, and the persistence of Dr. Judson soon became the property of all Christians, for he was a type of devotion to Jesus Christ. In the midst of privations and dangers of great intensity, Dr. Judson slowly translated the Bible into Burmese. In 1829 the missionary society of the Baptist Convention asked aid from the Bible Society in printing the Burmese Version, and a grant of \$1,200 was gladly made. The Managers, mentioning the care and fidelity with which Dr. Judson had carried through [this great

work, said, in reporting their decision that the propriety of this grant for so populous a country as Burma would be seen by all: "Feeling solemn responsibility to the Author of the Bible, the Board could not disregard such an auspicious opening for the light of revelation."

The printing of the first edition of the Burmese New Testament, consisting of 3,000 copies, was completed in December, 1832, but was so quickly exhausted that within three months another edition was called for. In 1831 the Board found itself without money to make a grant, as they would have been glad to do; but the grants commenced again the next year—this time \$5,000 being appropriated to carry on the work. The missionaries were enthusiastic in their use of the press, printing large numbers of tracts, besides the Scriptures. In 1834 the printing office of the Baptist mission was enlarged. The Secretary of the Baptist Missionary Society wrote that a power press was being made for Burma and a fourth printer had been chosen to push on the work. He reported that besides the New Testament, 10,000 copies of the Gospels of St. Luke and St. John had been printed, and that as the Old Testament was going through the press, money would be necessary to meet the expense of all this printing.

Between 1829 and 1836 the Board had paid to the Baptist Missionary Society for the printing of the Burmese Bible \$23,200. They had also made a grant of nearly \$500 worth of English Scriptures, which the missionaries had asked for in behalf of persons who knew English, many of these being English soldiers. Altogether the aid given by the American Bible Society to the Baptist Mission in Burma amounted to the sum of \$23,475.

The Scripture portions and the New Testaments circulated by the missionaries had their usual results. One of the missionaries speaks of a young

man in a village on the Irawaddy River, where the boat stopped. He came asking for Scriptures. He said that Dr. Judson had given him, at Prome, a Gospel and a copy of the book of Acts, but that these had been burned when his town was destroyed, and that he wished to replace them, being a believer in Jesus Christ. He said that there was also one more man in that village who believed, and that he, too, wanted a Gospel. Mr. Kinkaid, the missionary, went to see the man, who was full of years. He had been a believer in Jesus Christ for two years, although his only teachers had been the Gospel of St. John, a tract, and this younger man, who repeated to him what Dr. Judson said and read him the gospel story. Both of the men were very earnest in their professions of faith in Jesus Christ, and were not afraid, although forty people stood by listening to the conversation. Another man told his experience, which can be paralleled by that of many a young man in the United States. He said: "I had the New Testament, and I read it and I was not moved. Afterward, suddenly, *my mind shook* and I became afraid to worship idols any more." The present importance of the Christian Church in Burma illustrates what the Master can bring from even small beginnings.

The Baptist Mission in Orissa

In 1835 a Baptist Mission in Orissa made application for help in purchasing and distributing Scriptures in the Uriya language. The Rev. Mr. Sutton, who made the application, admitted that he was not an American; but he wisely remarked that while in that mission four out of five missionaries were English, the proportion was reversed in the case of the wives of the missionaries, four of whom were American and only one English! The grants were cheerfully made, as were grants some years later to the American and Foreign Bible Society for Scrip-

tures in the Uriya language and the American Baptist Missionary Union for Scriptures in Telugu. These grants amounted to \$3,100, and the total of grants to Baptist missions in India, from 1829 to 1876, to \$26,575.

The Madura Mission of the American Board

In 1832 various English missionary bodies had come into closer contact with the American missions in the Jaffna region of Ceylon, and it was evident the Board's Mission could not extend its bounds. The Revs. Levi Spaulding and Daniel Poor, therefore, were sent to seek a new field in Tamil districts of the continent, and they found a place as yet not reached by missionary enterprise—the city of Madura, on the mainland, about 150 miles west of Jaffna. This was the principal stronghold of idolatry in South India; yet it soon grew into a flourishing station of the American Board, and in 1841 received, as a first grant from the Society, \$2,000 for the purchase and distribution of Scriptures in the Tamil and Telugu languages.

In those early days of the Madura Mission, Hindus soon began to fear the Bible because they discovered that it had influence on its readers. One day a Hindu gentleman accidentally jostled a Bible colporteur in the street. When he learned what the books were, which he had unintentionally touched, he cried out in horror, saying that it was a sin to touch a Christian book, and he must now hasten home to take a bath in order to free himself from contamination. Later, however, the missionaries wrote again and again, saying that Bible distribution was to them a chief method of evangelization. In the schools and colleges Bible teachings greatly influenced the lives of students, even when they were not willing to confess faith in Jesus Christ.

In the beginning the field of the Madura Mission was a vast pagan desert. In 1884 the mission cele-

brated its fiftieth anniversary, and 12,000 adherents in 400 villages, worshiping in 240 Christian congregations, rejoiced with the missionaries in the jubilee year. The Scriptures really seemed to sink into the hearts of many of the people. One poor woman, whose family were all pagans, prized her Bible, but feared that her people would destroy it. So she committed to memory a great many precious verses, saying that if she lost the book she could still live on the verses, as a camel in the desert lives on water which he drinks before setting out.

When the Madras press was given up the new American Mission press at Pasumalai, near Madura, received aid from the Bible Society, and this aid has been continued up to the present time—at first for printing and latterly for expenses of distribution. Grants for Bible distribution have gradually diminished, since after about 1890 they were intended merely to supplement the work of colporteurs of the British and Foreign Bible Society working in the same field. Grants to the Madura Mission of the the American Board up to 1915 amounted to \$19,-169.68.

The Madras Mission of the American Board

The missionaries at Ceylon sent the Rev. Myron Winslow and the Rev. John Scudder, M.D., to choose some territory not yet occupied, in the vicinity of Madras, where printing in the Tamil language might be carried on to better advantage than at Jaffna. These two men removed from Ceylon to Madras in 1836. Dr. Scudder, with his medical knowledge, naturally chose to travel in adjacent districts, and until his death, in 1855, this arduous work absorbed his strength, occupied the major portion of his time, and yielded him both satisfaction and incitement to new efforts.

Mr. Winslow, on the other hand, was by nature a student. Being a thoroughly practical man, he

too became a leader in the mission, quite as much as Dr. Scudder, but was remarkable chiefly for the patient, unremitting thought he was able to give to Bible translation and revision. The Tamil Bible needed to be revised, and the mission proceeded at once to buy from the Church Missionary Society Mission in Madras its press, with its whole equipment. The American Mission was now in a position to print both the English Bible (for which there was a steady demand in all mission schools) and also the Tamil Bible, for which there was more than a demand—even a cry, as of a people famishing. Fifteen thousand Tamil Christians were living in Tanjore, Tinneveli, and at Travancore; but even their catechists and local preachers did not have the Bible.

In Madras was an auxiliary of the British and Foreign Bible Society. This the missionaries joined, and since it was very inadequately supplied with money they began to appeal for grants from the American Bible Society to be used by the American Mission. In 1837 Dr. Scudder wrote to Secretary Brigham that one of the great reasons why the American Mission was established in Madras was to make an outlet for the funds of the American Bible Society. "To send these multitudes," said he, "a preached gospel is out of the question. All that can be done for the present generation must be done by the Madras Bible Society, with aid from America and England. Every finger we now move touches some string that will vibrate throughout eternity after no common manner." Then he reminded Dr. Brigham of a single copy of the New Testament left by Mr. Ward (of the Serampore Baptist Mission) at a village near Calcutta which was instrumental in leading six or eight people to Jesus Christ.

Dr. Scudder said that the only question which he had to present to the Bible Society was: "Will the

Bible Society assist brother Winslow to prepare Scripture portions, and me to distribute them, throughout the length and the breadth of the land?" The answer of the Board to this appeal was a grant of \$5,000. But this was not enough, and in 1838 Dr. Scudder wrote again: "My dear brother, we must go forward and you must, in connection with the British and Foreign Bible Society, come to our help—or our hands must hang down. Will you come to our help? Brother Winslow must stay at the station while I go forth to distribute the books." This second appeal brought another grant of \$4,000 to the mission.

It was not an easy task to which Dr. Scudder gave himself. Again and again, after sleeping under trees in the outskirts of some village, he started on his day's march before he could get anything to eat. So when he preached in the streets of the next village he was apt to have a raging headache, and it was only after having given his message to the people that he would take time for his frugal breakfast of curry and rice with a cup of coffee.

Meantime Mr. Winslow spent five hours each day with a committee of revision of the Tamil Bible, working the remainder of the day in preparing for the next meeting of the committee. In January, 1851, the Revised Tamil Bible was at last completed, and one thousand copies had been printed at the expense of the Society. Up to that time the Bible had been circulated in separate portions, printed on different presses, without uniformity of page; so that when bound together the book made a very ungainly appearance. The new Bible was received with great joy and it did its usual work.

Dr. Winslow died in 1864. The work was done for which he had gone to Madras. The mission press was sold in 1865 to the Society for Propagation of the Gospel, and the American Board's Madras Mission came to an end. The money granted

by the American Bible Society in aid of the work of this mission from 1837 onward amounted to \$32,650.

The Panjab Mission of the Presbyterian Church

The Northwestern Provinces of India were chosen as a mission field to which Messrs. Lowrie and Reed were sent out in 1833 by the Western Foreign Missionary Society of Pittsburg. Mr. Reed's name was speedily added to the long list of American missionaries whom the climate and other peculiarities of India quickly led to a grave. Mrs. Lowrie also died in Calcutta. Her bereaved husband went on alone to Lodiana, near the borders of the Panjab, where he established himself in 1834. A grant of \$500 was made by the American Bible Society to supply Mr. Lowrie with Scriptures for distribution. The next year, other missionaries having been sent out to this field, an additional grant of \$1,000 was made for the same purpose.

The Presbyterian Foreign Mission Board having taken charge of this mission and supplied it with printing presses, the Society aided it in the publication and distribution of Scriptures in various languages. Mr. Morris, of Lodiana, writing in October, 1840, emphasized the great opportunity for Bible distribution. The missionaries in their tours always carried Scriptures, and by that time many people had learned to go to the mission to ask for Scriptures. The Scriptures in Hindustani, printed by the mission at the expense of the Society, were being carried by purchasers into the Panjab, to which the British Government would not allow missionaries to go, and even to Afghanistan, where, in the opinion of the government, it was a mistake for missionaries to think of sending Scriptures.

In 1841 Secretary Lowrie, of the Presbyterian Board, wrote to Dr. Brigham: "Our presses in India are double what they were last year, and the

demand for Scriptures is beyond anything the presses could supply even if constantly employed." This hint that more money from the Bible Society could be used was not lost. The Board had already voted a grant of \$1,500, but after receiving this letter it voted \$500 more, which rejoiced the hearts of the missionaries. In 1849 British troops occupied the Panjab, and thus a new field was opened for the missionaries. Sixteen languages were spoken in the new territories and the mission began to print Panjabi almost immediately. This language would reach the most of the people, but was unknown to many of the smaller groups. Printing in Urdu, Hindi, and Panjabi was steadily carried on, and it was not long before the influence of the books began to be seen.

Some years later the Rev. Dr. Newton, of Lahore, found a well-dressed Hindu looking over his shoulder while, on a missionary tour, he was reading a tract in Panjabi to a street crowd. In talking with this Hindu afterward Dr. Newton found that the man knew the gospel and believed in Christ. He was a faithful student of the Bible, but had not reached the point of being willing to be known as a Christian. Although he was not baptized himself, he was reading the Bible every day to his family, so that they might learn the truth which had brought him peace.

The Indian mutiny of 1857 was a terrible blow to this mission, several of the missionaries having been murdered by the Sepoys. But the work went on as before when peace was restored. Other societies now sent missionaries into different parts of the Northwest Provinces and the Panjab, and the British and Foreign Bible Society established a flourishing auxiliary at Allahabad. The number of believers was multiplied, and the effect of the gospel upon the population was no longer to be denied.

One result of the evangelization of this region

during fifty years was that, in 1887, the Presbyterian Mission sold to the British Society, at a nominal price, all remaining copies of the Scriptures which had been printed at the expense of the American Society. This relieved them from the heavy responsibility of distributing books in distant parts of the field. Small grants to the Presbyterian Mission continued for three or four years to cover the expense of Bible distribution. During the period from 1834 to 1890 the grants of the Society to the Presbyterian Mission in this field amounted to \$118,490.85.

The North India Missions of the Methodist Church

After the Indian mutiny had been suppressed, in 1858, the Methodist Episcopal Church pressed its mission work in the northern parts of India, undaunted by the destruction of much of its property by the Sepoy mutineers. An application for aid in the distribution of Scriptures in this field brought a grant from the American Bible Society, in 1859, of \$750. From this beginning grants were made for printing, at Lucknow, in Urdu, Hindi, Gurwhali, and Kumaoni. Grants have been made to Methodist missions in India from that time to the present, the more recent grants being for Bible distribution in the Bengal region, the missionaries spending a good deal of time in traveling among the villages, and feeling deeply the importance of the work of Bible distribution. From 1859 to 1915 grants to the Methodist missions in India represent a sum of \$11,085.

The Arcot Mission of the Reformed Church in America

A new mission was commenced by the Rev. Dr. Henry M. Scudder in the Arcot district in 1850. The place which he chose for his residence was about seventy miles west of Madras, and he was at

first the only missionary among the great population swarming in the wide expanse of two hundred miles between Madras and Bangalore.

In 1853 two brothers joined him, and the Arcot Mission was organized under the Reformed Church in America. The first grants to this mission from the American Bible Society were for Bible distribution. In 1857 \$2,000 was sent to the mission for this purpose. In 1864 the Bible Society financed a six months' journey of exploration and Bible distribution in Hyderabad by Dr. Jacob Chamberlain. The stories of "The Angry Mob Quelled" and "The Man with the Wonderful Book," recounted in "The Tiger Jungle," are from this journey. Later grants were made for printing in Telugu and, during the years when the Rev. Dr. Chamberlain was occupied in revision of the Telugu Bible, annual grants were made toward the expenses of this revision. He was chairman of the Committee of Revision from 1873 to 1894. But his work as a correspondent of the Bible Society was by no means limited to Bible translation. His letters to the Society were always graphic, interesting, and full of a holy enthusiasm. For instance, in 1865 he made a visit, on one of his Bible tours, to a town called Vayalpad. Nothing in particular seemed worthy of mention about this visit. He had distributed a certain number of Gospels and some tracts, and someone had taken the trouble to tear up some of these and scatter them through the long main street of the town. It seemed really discouraging, but Dr. Chamberlain was not discouraged. He was sure that some of the little books would bear fruit. Four years later he made his next visit to this town. Again he preached in the street, and this time the people listened with interest. They asked questions which showed that some of them at least had been reading those little Gospels. This time the missionary would not give books gratuitously,

but sold to eager seekers 253 Gospels and tracts. Dr. Chamberlain went to the town again in 1883. At that time there were open believers in Jesus Christ, and even the pagan town authorities came to him, asking the missionaries to take charge of their school and teach their children the Bible. All this story is but a type of the growth seen in many parts of India—first the blade, then the ear, and then the full corn in the ear.

The Rev. Jared W. Scudder, D.D., of this mission, writing from Vellore in 1888, to convey the formal thanks of the mission to the Bible Society for its liberal and timely support of Bible work, mentioned many tokens of progress which some would call discouragement—especially a new spirit of opposition among the Hindus, who copied missionary methods by sending out missionaries of their own, to frustrate the work of Bible distribution and to check Bible reading. The fact that opposition had been aroused, however, was simply an indication of the powerful influence of the Bible among the multitudes. The total of the grants from the American Bible Society to the Arcot Mission from 1858 to 1915 is \$21,319.

The principal denominations receiving grants for work in India were as follows: Congregational missions, \$103,061.33; Baptist missions, \$26,575; Methodist Episcopal missions, \$11,085; Presbyterian missions, \$118,490.85; Reformed Church in America, \$21,319. There is no question of the importance of this work of the Society in India; for, in the words of another, "the vast task of putting the Bible into the vernaculars of India, so silently and patiently wrought out within one century, is the solid and sure basis for Christianizing the land."

A CENTURY OF THE AMERICAN BIBLE SOCIETY

**It was founded May 8, 1816, and
will attain its Century May 8, 1916**

What It Has Done *In General*

A WORLD SERVICE

It has held strictly to, and greatly accomplished, the one grand work for which it was instituted—the wider circulation of the Scriptures without note or comment.

It has drawn the denominations together in this great work, becoming thereby a bond of unity, a pioneer in co-operation. “The Bible Society undergirds and strengthens all other organizations and movements in our all-embracing Christianity.” (J. R. Mott.)

It has furnished and furnishes missionaries, home and foreign, with the chief implement of their work—the Bible.

It has circulated, and grants, the Scriptures to all people without denominational or racial discrimination.

MAKING THE BIBLE UBIQUITOUS

With European Bible Societies it has made the Bible the cheapest and most ubiquitous book in the world—a priceless boon to the poor. In scores of languages a Gospel may be had for 1 cent or less; in English a Testament may be had for 5 cents, and a Bible for 17 cents.

In Particular

LANGUAGES

It circulates the Bible in more than 150 languages and types: in the United States in 1914 it issued Scriptures in 90 languages; abroad it issued Scriptures in 91 languages.

It has aided the translation or revision of the Scriptures in more than 80 languages; *e. g.*, first giving the Scriptures to the American Indians in 5 of their languages, to the Philippine Islanders in 8 of their languages.

It issues thousands of Bibles for the blind: English in three systems—Line Letter, Point Print and Braille; Arabic in two systems; Spanish, Armenian, Armeno-Turkish, Japanese, Korean, Siamese, one system each.

It prints the Bible in 45 languages, at the Bible House, New York.

ISSUES

It issued, in 1915, at home, 2,707,961* volumes; abroad, 4,442,950*; a total of 7,150,911* volumes. Since its birth, in 1816, it has issued in the United States over 71,500,000* Scriptures; in foreign lands, over 45,500,000*: a total of over 117,000,000* volumes—a stupendous accomplishment.

SPECIAL CLASSES

Special classes and special emergencies have been met by special provision: in the Civil War it distributed over 3,000,000 volumes to Northern soldiers and over 300,000 volumes to the Southern soldiers, through the co-operation of Northern and Southern military authorities; in the Russo-Japanese War it provided Scriptures for tens of thousands of Japanese and Russian soldiers: in 1915 it has supplied 400,000 Testaments and Gospels to the soldiers in Europe.

A special Agency cares for the colored people: immigrants are provided with the Scriptures in their own languages, Bibles being distributed in 89 foreign languages in 1914. It has sought out, and brings the Bible to the poor, the ignorant, the untaught; prisoners, strangers, travelers; the destitute and unchurched classes.

FINANCE

In 1915 it spent, on the translation, printing, and circulation of Scriptures in the United States and abroad about \$700,000.*

In 100 years, as almoner of the American people, it has received and spent over \$38,500,000.

WHERE AND HOW?

This great work is being prosecuted on 5 continents and the islands of The Seven Seas: it is done through 12 Agencies abroad with some 1,450* workers, and 9 Agencies in America with some 550* workers: it is done through individuals, churches, Sunday schools, societies, hospitals, ministers, evangelists, missionaries.

Thus it has helped thousands, known and unknown, to Him who is the Way, the Truth and the Life.

*Tentative figures. Complete returns for 1915 not yet available.

CENTENNIAL PAMPHLETS

SMALL QUARTO (7½ x 8¾)

- 1 **The Bible, the Book of Mankind**, by Prof. B. B. Warfield, D.D., LL.D. 16 pages.
- 2 **The Bible in Europe**, by Prof. A. Kuyper, D.D., LL.D., of Holland. 12 pages.
- 3 **The Greek Testament**, The Ecumenical Patriarch of Constantinople with the collaboration of the Bishop of Nicea, the Bishop of Sardis and the Bishop of Seleucia. 12 pages.
- 4 **The Hebrew Bible**, by Rev. S. B. Rohold, F.R.G.S., of Toronto. 12 pages.
- 5 **The Birthplace of the Bible Society**, and other historical papers. 28 pages.

SMALL OCTAVO (5 x 7¼)

- 10 **The Bible Among the Nations**, by Rev. Henry Otis Dwight, LL.D. 32 pages.
- 11 **Around the World for the Centennial**, illustrated, by Rev. William Ingraham Haven, D.D. 116 pages.
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